S A N A T A N

Pratnakirttimapavrinu
(Let us attempt to unravel the glorious past – *Rigveda*)

Editor
Dr Alok Tripathi

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Ratnagiri : Head of Buddha (source : Alok Tripathi)

South **A**sian **N**etwork of **A**rcheologists/academicians for **T**echnical and **A**rtistic **N**urturing

"Admiration is our polite recognition of another's resemblance to ourselves."
- Ambrose Bierce

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EDITORIAL

Dear Colleagues

Sanatan has provided a forum where professionals can share their researches and can express their views about events taking place in the vast field of art, archaeology, culture and history. Unlike other journals Sanatan do not judge any research or claim, at its own but put it to all the members who being the professionals in the field are in better position to critically examine them. All the members are welcome to send their contributions without any hesitation and all are encouraged to express their free and frank views.

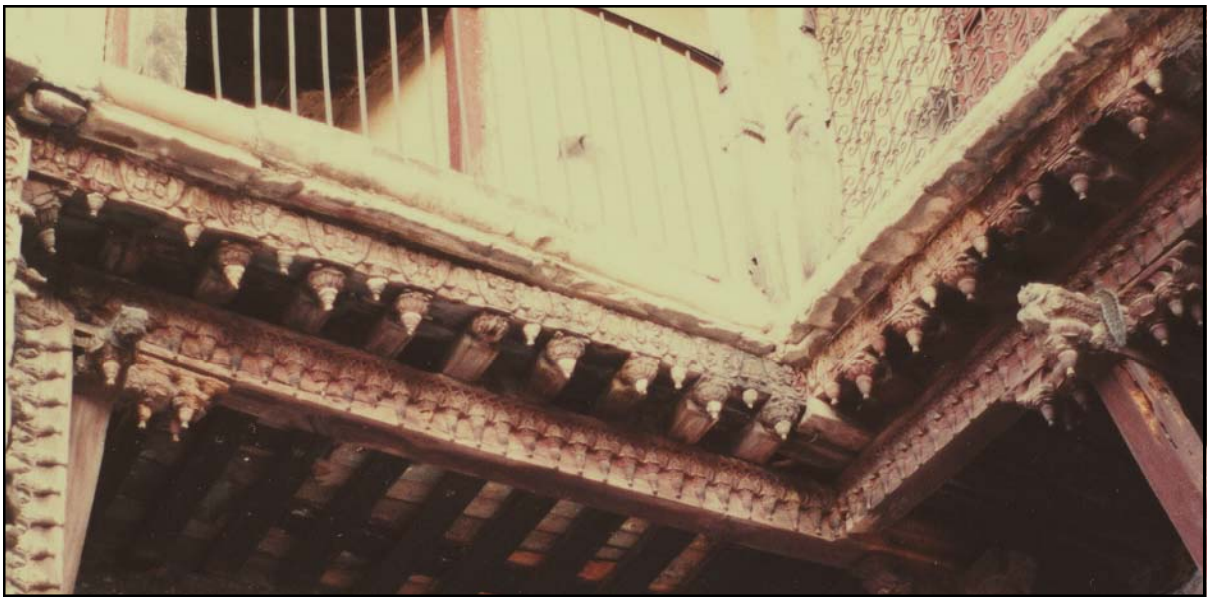
In the last issue we included claims about Birth place of Buddha, on which several members have expressed their views openly. Sanatan aims to create such academic debates and expect active participation from all. Although it is not possible to include all the views but we thank all those who shared their views.

Sanatan has no rigid form or any fix format. It keeps changing with time and welcome all positive suggestions by members for such changes. Notes for contributors, appended at the end, are suggestive to encourage members to contribute whatever they wish to.

Editor

Traditional Acoustics System - A Discovery

Although, Saharanpur in Uttar Pradesh is widely known for the artistic and carved woodwork, but for those interested in the history of traditional architecture and town-planning, this city has something more to offer – its fascinating *chhattas*. The *chhatta* is an architectural term typical to Saharanpur. It defines a covered wooden bridge that joins the two *havelis* of the same owner situated across the street. The *chhatta* provided access to the family members, especially the womenfolk, from one *haveli* to the other without attracting public gaze. That was an ingenious way of not only combining two separate mansions of the same household into one unit, but also to maintain the privacy among the wealthy Jain families. Most of the *chhattas* have become extinct under the human apathy and the changing lifestyle. However, a few of them still exist in the old part of Saharanpur city as the relics of medieval architecture. All these *chhattas* belong to the traditional wealthy Jain families. Among those, the Chhatta Barumal, Chhatta Hulasrai and Chhatta Jambudass, though badly weathered, are better known.



While studying those interesting architectural relics of the medieval past, the *haveli* and the *chhattas*, our interest was drawn towards the *haveli* of Seth Jambudass Jain, after whom an ancient *muhallah* of Saharanpur — Chhatta Jambudass — is known. Its builder-owner, Seth Jambudass was a reputed and wealthy noble of the medieval aristocracy, who wielded considerable influence in the area. That impact of affluence was very well evident from the

decorative features of the *haveli.* Built of *Lakahuri* bricks or tiles laid in lime-*surkhi*, that structure was quite old, of about 250-300 years.

That double storey *haveli*, though badly weathered, looked imposing and magnificent. The badly damaged and faded murals on the walls and the immaculately carved wooden structural members spoke in its eloquent muteness volumes of the artistic taste of its owner. However, those murals and carved

wooden parts were not so unique only to that *haveli*; other *havelis* of the wealthy Jain families also have those artistic features. What was far more important for us was the pleasant discovery of an inbuilt acoustic system provided to one of its rooms.

That *haveli* was lately purchased by a building contractor, who wanted to demolish the old structure to build a modern banquet hall. While, nothing unusual was found during most of the demolition work, one of the rooms on the first floor revealed surprise.

The flooring treatment of that large and squarish room was not usual: tiles laid on flooring joists and overlaid by mortar. That was done with deep thought and care to ensure appropriate acoustic environment in the room for performing dances and music. It had two layers of flooring: the conventional load-bearing one at the bottom and the false one on the top, with hollow space in between. In the hollow space were found the kiln-baked oval pitchers.

Those fired pitchers of about 40 centimetre height were placed with upside-down close to each other over the conventional load-bearing floor made of the tiles resting on the wooden joists. Over the pitchers was laid a thick layer of lime-*surkhi* concrete that made the finished floor.

Pitcher has traditionally been one of the popular percussion instruments of the Indian music that produces deep and sonorous sound. The use of inverted pitchers for floor must have been the very innovative way of producing that sound-effect from the dancing feet of the danseuses and the *tabala* that the musician played while sitting on the floor.

- Devendra Handa
Shimla

COMMENTS

Birth Place of Buddha

T.A.R. Gopalan, Chennai

I was surprised to see the item on Birth Place of Buddha. The basis of such a claim as given in the attached booklet are one sided and not sustainable archaeologically. Selection of evidence is according to author's convenience, and interpretations funny. However I congratulate *Sanatan* to bring it to the notice of all scholars, what is going on in Orissa with the support of the government. I am sure scholars of Buddhism will educate all those interested in this field.

M. Piere, Paris

Is one Tripathi helping other Tripathy marketing his product, purely for commercial interests, and also for publicity.

Sanatan is a forum open for everyone for sharing views and news in the fields of art, archaeology, culture, history and related fields. It has no inclination towards any institution or ideology and do not wish to act as judge. It shares whatever come to its notice and equally welcome comments of all scholars.

There can not be any difference of opinion that the claim made by Government of Orissa is a significant one. The responses we received are also shared here. What we intend is — serious academic debates on issues of importance.

- Editor

B.R. Mani, New Delhi

On the controversy raised over the birthplace of Lord Buddha during the Joint Annual Conference of the Indian Archaeological Society, ISPQS and IHCS at Bhubaneswar (29-31 December 2008) and asking me to offer my comments, I may like to mention that the much

publicsed National Seminar on the Birth Place of Lord Buddha had a strange beginning and humble end. It took place as well as did not since no session was earmarked for this seminar, no paper was presented and no discussion was made. During the inaugural session of the Conference which took place at 11.30 a.m. on 29th December 2008 and continued till lunch-break, only an audio slide show for about 15-20 minutes was run on power point after which the references to the issue were made by some of the dignitaries present on the dais in their inaugural speeches. At the end of the slide show Lord Buddha's statue was shown submerging in water and so was the fate of the seminar also.

The basic agenda of the so-called national seminar was to surmise that Buddha was born at Bhubaneswar in Orissa at a place called Kapileswar for which a crude copy of Lumbini version of Asoka's pillar edict found around 1927-28 and missing now and similarity of name of Kapileswar with Kapilavastu were given as evidence in support of the strange hypothesis in the slide show.

Although no separate session took place for the national seminar and no paper was presented over the issue of Buddha's birth place, in the afternoon session while author was presiding over the session where Presidential Addresses for the three Societies were presented, I indicated towards the controversy raised during the inaugural session and advised the scholars to settle the archaeological problems and not to create further controversies with biased approach and without proper evidence over issues which have already been well settled and internationally accepted. Next day on 30th December Prof. S. Pradhan from Utkal University, while commenting on a paper by Sri Sushant Kar on the label inscriptions on the back side of two sculptures said to be of Emperor Asoka and talking about other forged inscriptions from Langudi hill site, also challenged the supporters of the surmise that Buddha was born in Bhubaneswar at Kapileswar and asked for archaeological evidence to be represented. He also indicated towards the copy of Lumbini inscription found in Bhubaneswar in 1927-28 and linking it with forged inscriptions stating that if such controversies are created and not timely stopped archaeologists everywhere would think that there is a tradition in Orissa to support theories by forging inscriptions and producing fake evidences.

Now, in my opinion firstly the issue of identifying birth place of Buddha seems to have been well settled and there should be no doubt that it is Lumbini garden, presently in Nepal from

where the Asokan Pillar Edict of the 20th year of his reign was found in the last decade of the nineteenth century. This place is internationally accepted and has also been declared by UNESCO as a World Heritage Site after considering all the available evidence. Secondly there is no controversy that Buddha was born in Lumbini which was on the way to Devadah, at a quite distance from Kapilavastu and therefore how the birth place could be identified with Kapileswar on similarity of name with Kapilavastu and not Lumbini. Thirdly the letters in the copy inscription discovered in 1927-28 are not in Asokan Brahmi. Palaeographically, there are mistakes in it which is quite evident in the forms of letters such as *na* or in the third letters of first and third lines and later also which is read *na* and *ma* respectively. There are various undecipherable letters in the end of fifth line and in the beginning and end of sixth line. The discovery of Lumbini inscription in 1896 and the discovery of Kapileswar inscription 32 years later in 1927-28 clarifies any doubt about the copying. There may be a number of places connected with Kapila and merely on that ground Kapilavastu can not be identified.

The controversial issue of evidence of inscription of Kapileswar had already been set aside in 1965 by the famous epigraphist Dr D.C. Sircar who included it in the appendix of his *Indian Epigraphy* (Delhi, 1965) calling it to be a spurious one and a forged copy of Lumbini inscription of Asoka. Once again basing on Dr Chakradhar Mahapatra's book *The Real Birthplace of Buddha* (Cuttack, 1977), a booklet titled *The Real Birth Place of the Buddha* by A.K. Tripathy was circulated in the inaugural function of the Conference. One gets dejected after reading its first page itself which mentions Alexander Cunningham as Dr Cunningham and further states "According to *Tripitaka* Lumbini was a small state with its capital at Kapilavastu". What a fantacy? Nowhere, in *Tripitaka* it is mentioned like this. All the Pali, Sanskrit and other texts mention Lumbini as a *vana* (forest) which is mentioned by Asoka as a *gama* (village) in his time which being the birth place of Siddhartha, seems to have been inhabited by a small population in the 3rd century BCE.

There may not be much doubt about the identification of Kapilavastu with Piprahwa-Ganwaria which yielded in excavations a large number of sealings mentioning its name where Devaputra (a Kushan ruler) established a monastery in the first or second century CE. The small booklet which was circulated contains some baseless peculiar hypothesis stating that Maya's statue was shifted from Orissa to present Lumbini after 5th century CE when the so called Bhaskareshwar pillar of Asoka was broken by the Saivites who made it

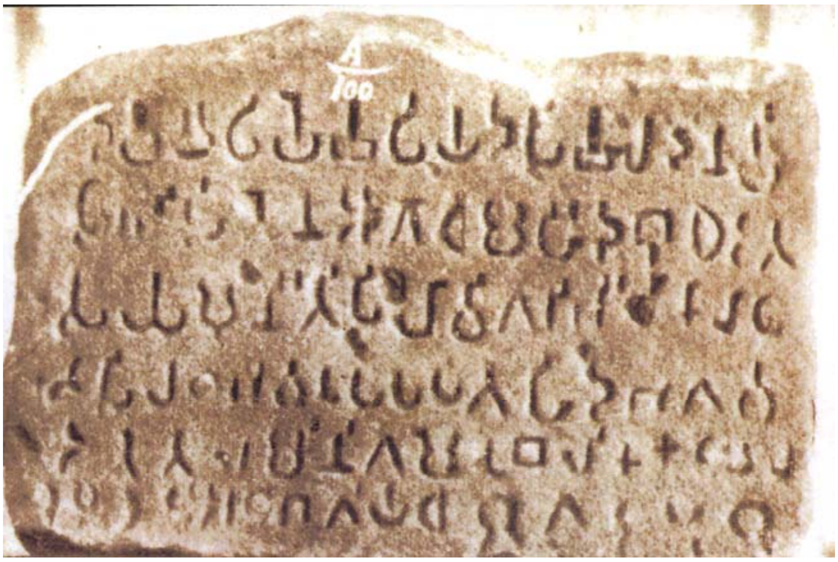
a Siva Linga in Bhubaneswar and the copy of Kapileswar inscription was inscribed at Lumbini in Nepalese terai. It further states that the two pillars found in Nepalese terai were also created and one mentioning Konakamana (Kanakamuni) was a copy of some inscription which was originally put by Asoka at Konark which was the birthplace of Kanakamuni. To add further, it states that Maya's statue and ashes of Buddha were also shifted to Nepalese terai area. All such presumptions are based on no factual evidence and are mere fantacy.

The Buddhist tradition as contained in ancient Pali and Sanskrit literature always mentions Kapilavastu near the Himalayas. Examples can be seen in *Dighanikaya* or in Asvaghosha's *Buddhacharita* and in *Saundarananda*. In the movement (Charika) of Buddha whenever he went to Kapilavastu it is mentioned on his way either from or to Sravasti and Rajgir/Vaisali. Thus there is no question of searching Kapilavastu in Orissa. Sakyas of Kapilavastu were neighbourers of Kosala, Koliya and Malla states all of which were located in the terai region of Himalayas. We should put a stop here to this controversy and let not such unfounded controversy prolong any more.

T.A. Phelps, London

The latest *Sanatan* includes an item on the ongoing claim that the Buddha was born in Orissa. I was recently contacted by your Orissan namesake, Ajit Kumar Tripathy (who is presently promoting this claim) and he also dispatched further material to me at my home address in London. Having examined these books and booklets however, I wrote back to him explaining my reasons for rejecting his notions. These reasons are threefold, and are as follows :

First, and most importantly perhaps, there is the exposure of this claim which was made by U.C. Mohanty in *The Orissa Historical Research Journal* in 1976, a copy of which – grammatical and syntactical errors included – I attach herewith. This rebuttal looks perfectly convincing to me, and I can see no reason why it should not be a true account of events surrounding this claim. Perhaps you might like to reprint Mohanty’s article to put the record straight on these matters. This account was mentioned in Professor Harry Falk’s recent book, *Asokan Sites and Artefacts*, and he is much to be commended for making it known to a wider public.



Second, there is the simple fact that an examination of the Bhubaneswar inscription will quickly reveal that it was inscribed by someone who had no acquaintance whatsoever with Asokan Brahmi characters.

Third, there is the testimony – to me, the indispensable testimony – of the two Chinese pilgrims, Fa-hian and Xuanzang, on the whereabouts of the Kapilavastu/Lumbini locations. Both pilgrims agree in placing these 500 li / 12 *yojanas* southeast of Sravasti – about 90 miles - and since they both actually WENT there, then you can't really argue with that! The inscriptional and copper-plate evidences discovered at the Sahet-Mahet site in 1894 (Hoey) and 1908 (DR Sahni) show that this site is unquestionably the Sravasti site, and since Bhubaneswar is hundreds of miles distant from this site, this effectively serves to negate the Orissa claim also.

I should perhaps add that sixteen years of research have inescapably led me to the conclusion that ALL of the sites which were visited by the pilgrims between Sravasti and Kusinara – viz, Kapilavastu, Lumbini, Ramagrama, and Kusinara itself - have been hopelessly misidentified, and my conclusions have now been set forth at http://www.lumkap.org.uk and http://www.piprahwa.org.uk respectively. These are now receiving the attention of appropriate authorities I shall add, and I trust that you will also find them of interest.

Extract from "Two Anecdotes Narrated by Two Archaeologists', by U.C. Mohanty, *Orissa Historical Research Journal*, vol. 22, No. 2, pp. 16-20, 1976.

Professor N. K. Bose

I had the rare opportunity of meeting Professor N.K. Bose while he was staying in the Park Street, Nursing Home waiting for the death that might visit at any moment. Professor B.K.

Bhowmik was kind enough to take me along with Professor T.B. Naik, Head of the Department of Anthropology. Rabisankar Sukla University, Rajpur and Sachidanandan, Director of Anugrah Narayan Institute, Patna, on the 23rd September, 1972 evening Professor Bose was lying on his back in his cot. He looked emaciated, yet there was serenity in his face. When I enquired about his bodily pain he briefly replied, “When you know that the disease is cancer, what more can be said?” Yet there was no trace of anxiety or sign of despair on his face.

Very shortly he switched over the talk to research topics. At one stage he was talking about Buddha his contribution in emancipating women and the Sudras in India. I just casually referred to him about the disputable Bhubaneshwar inscription relating to Buddha’s birth which created a great controversy right from the day of its discovery. Reference regarding this inscription rather stimulated Professor Bose and he narrated with enthusiasm the history of its discovery and his own enquiries regarding its genuineness.

The Bhubaneswar inscription which raised some sensation in mid-thirties and which was supported by R.D. Banerjee as genuine and challenged by others such as D.C. Sircar as spurious, was almost lost in the oblivion. Recently Chakradar Mahapatra, a man of Oriya literature and folk-lore, through his sincere interest and scholarly enthusiasm has revived the controversial issue regarding Bhubaneswar inscription. With the aid of various evidences Mahapatra is trying to prove his pet hypothesis that Kapilabastu the birthplace of Buddha was not in Nepal (Rumindei) but in Bhubaneswar of Orissa, Kapileswar being substituted for Kapilabastu. It is but natural that the whole structure of Mahapatra’s argument is based on the inscription of Bhubaneswar. This is not the place to discuss the validity or otherwise of Mahapatra’s arguments. But I was all the more anxious to hear the comments of Professor Bose regarding the authenticity of the Bhubaneswar inscription.

Professor Bose was narrating the entire story sometimes in Hindi and sometimes in Oriya in his excellent natural intonations of the non-Bengali languages. I am sorry I could not make any note or use any tape-recorder during such friendly talks inside a Nursing Home. However I note below the summary of his observations.

“In those days when I was visiting Puri, I used to stay at Ramakrishna Mission. Once the

monk from the mission borrowed a book from me in which the inscription relating to Buddha's birth, discovered from Nepal, had been published in original Brahmi script. At that time in Puri there was a Bengali contractor named Biren Roy who had a special hobby of collecting antiquarian specimens. This gentleman declared that he had collected the Bhubaneswar inscription relating to Buddha's birth place from Kapileswar village near old Bhubaneswar. The incident of Bhubaneswar inscription no doubt created some suspicion right from the time of its alleged discovery.

At one stage Biren Roy wanted to sell his antiquarian collection to the Museum of Calcutta University. Rama Prasad Chand objected from the very beginning to the proposal of purchasing any specimen from Mr Roy who, according to Chand, was a money minded unscrupulous fabricator of evidences. But since his collection included some valuable specimens, University authorities agreed to pay him Rs. 10,000 for his collections and entrusted Ramaprasad Chand to make selection of original specimens from spurious ones. Chand rejected the Bhubaneswar inscription as a spurious one.

On one occasion I was talking with a sculptor of Pathuria Sahi in Puri, who was my intimate associate. In course of our talk the Maharana enquired about the Buddha's inscription, that he carved for Biren Babu. I became curious and enquired how he had got the script of the inscription. Maharana narrated how Biren Babu borrowed a book from the Sannyasi of the Ramakrishna Mission which contained the original script. This statement left no doubt in my mind that the very book from which the inscription had been copied, was my own book that I had lent to the monk of the Mission.

Yet I had a doubt which I wanted to clarify. The Bhubaneswar inscription is an exact replica of the Rumedai inscription with a deviation at the end of the last line. Scholars who tried to decipher the last line suggested that though the entire inscription has been written in Brahmi, the last line of it is in Kharosti script.

In order to clarify this issue I asked Maharana to explain this deviation at the end. Maharana narrated that while he was carving the inscription, at the last line there was some shortage of space. When Maharana pointed this difficulty to Biren Babu he suggested to him to cover the empty space with some chisel marks so that the line could not be completed."

Professor Bose further added that when this discovery was announced Government made some local enquiries through the Collector of Puri. But Biren Roy was shrewed enough to bribe a Brahmin of Kapileswar with a ten rupee note and this Brahmin deposed before the Revenue Officer that the inscription had been discovered from a broken wall of his house while it was being reconstructed. Finally Professor Bose suggested to me to contact the sculptor who carved the inscription and who might still be living in Pathuria Sahi in Puri. Further he suggested to me to contact him during my next trip to Calcutta, so that he could write a letter to an official of Ashutosh Museum who would show me the Bhubaneswar inscription which is lying uncared for in some corner of that Museum.

I made an enquiry through a resident of Puri regarding the whereabouts of the sculptor, who had carved the aforesaid inscription but was told that he had expired four or five years back.

Unfortunately before I could contact professor Bose I heard of his sad demise, which is no doubt a great loss in the academic world in general and to Indian anthropology in particular. Yet his suggestion to examine the very inscription is an useful hint which historians of Orissa can pursue.

REFERENCES ON KAPILESWAR INSCRIPTION

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2. Rama Prasad Chand, 1928 (October), An article in the *Prabasi*.

3. Bhagaban Pati, 24-8-1928, A letter published in the *Asta* quoted in article in Buddha in the Purna Chandra Bhasakosh, 1936, vol. V.P. 5832.

4. S.N. Mitra, 1929, The Lumbini Pilgrimage Record in the Inscriptions published in *Indian Historical Quarterly*, vol. V, pp. 728-753.

5. N.K Sahu, 1959, *Odisare Bauddha Dharma*, pp. 1-2, published by Orissa Sahitya Academy.

ACKNOWLEDGEMENT

I express my grarateful thanks to Dr Jitendra Sarangi, Reader in statistics, Utkal University, for arranging my interview with the late Paramananda Acharya and to Dr P.K. Bhowmik, Reader in Anthropology, Calcutta University, for kindly taking me to Professor Bose and to Dr K.S. Behera, Reader in History, Utkal University, for furnishing the attached list of references to the Bhubaneswar Inscription.

OPPORTUNITIES

Public Service Commission, Uttar Pradesh

Public Service Commission, U.P has advertised a number of posts in Education Department, Technical Education Department and Higher Education Department. Details regarding age, eligibility, reservation, fee, nature of post, scale of pay and other details for may be seen in detailed advertisement in Employment News. The application should reach by 20 February 2009.

Name of Post	UR	SC	ST	OBC	Dept. No
Shiksha Vibhag, UP Lecturer (Female) History	28	12	1	14	S-4/31
Shiksha Vibhag, UP Lecturer (Female) Art	4	1	-	2	S-4/41
Shiksha Vibhag, UP Lecturer (Male) History	8	3	-	4	S-4/16
Technical Education Department, UP Head Architecture	-	1	-	-	S-12/1
Higher Education Department, UP Lecturer History	7	3	-	5	S-3/21
Higher Education Department, UP Lecturer Ancient History	1	1	-	-	S-3/46

[*source : TOI, 23.1.2009*]

Scholarship for Advance Training in Music and Dance

Sahitya Kala Parishad, Government of NCT Delhi has advertised Scholarship for Advance Training in Music and Dance for 2009-10 for the residents of NCT Delhi. Scholarships of Rs. 1500 per month are given for a period of two years in the field of Classical music, dance and other rare forms. Applicants between the age of 18-25 years as on 31.12.2008 may apply. Application forms and details may be obtained from the Sahitya Kala Parishad.

[*source : TOI, New Delhi*]

Retrospective Cataloguing in IGNCA

Indira Gandhi National Centre for the Arts (IGNCA) has invited tenders for the Retrospective Cataloguing of 2.5 lac manuscripts in microform in MARC-21 format for libsys (L.S. Premia). Details may be obtained from www.ignca.nic.in .

Siksha Puraskar for Hindi Books

Central Hindi Directorate, Department of Higher Education, Government of India has invited applications for 5 awards of the value of Rupees One Lac each for the years 2005, 2006, 2007 and 2008 for the books published between January 2000 and 2007. Applications can be submitted in prescribed proforma along with 5 copies of the books.

[*source : TOI, 18.1.2009*]

Grant-in-aid, Department of Culture

Department of Culture, Government of India has invited applications from eligible organizations and individuals for grant-in-aid schemes –

Financial assistance to professional groups and individuals for specified performing art projects (Salary and Production Grant). Details may be obtained from the website http://indiaculture.nic.in/indiaculture/salary&productiongrant.htm

Financial assistance for Building and Equipment Grants to voluntary cultural organizations. Details may be obtained from the website http://indiaculture.nic.in/indiaculture/salary&productiongrant.htm

[*source : TOI, 17.1.2009*]

Fellowships to Outstanding Persons in the Field of Culture

Ministry of Culture, Government of India has invited applications from eligible persons forawards of Junior / Senior Research Fellowships. Applications and details may be obtained from www.indiaculture.gov.in

[*source : TOI, 17.1.2009*]

Nehru Memorial Museum and Library, New Delhi

Nehru Memorial Museum and Library, Teen Murti House, New Delhi has advertised a post of of Head research and Publication Division in the scale of 15,600-39,100+GP Rs. 7600. Details may be obtained from the website www.nehrumemorial.com

CULTURAL AWARENESS

Cultural Awareness Programme, Hanumkonda, A.P.

Southern Region of Science branch of Archaeological Survey of India Hyderabad, orgnised Cultural Awareness Programme on 26 January. The programme organized on the occasion of Republic Day was conducted in the premises of Thousand Pillared Temple, Hanumkonda, Warangal district in Andhra Pradesh.

EXCAVATIONS

Excavation at Lakhian jo-daro, Pakistan

Excavation at Lakhian jo-daro in Sukkur district in Pakistan has revealed remains of fiancé or tin-glazes pottery factory, beads of semi-precious stones, utensils made of clay and copper, etc. Evidence unearthed here dates back to 9000 years old.

[*source : TOI, 24.1.2009*]

MUSEUMS

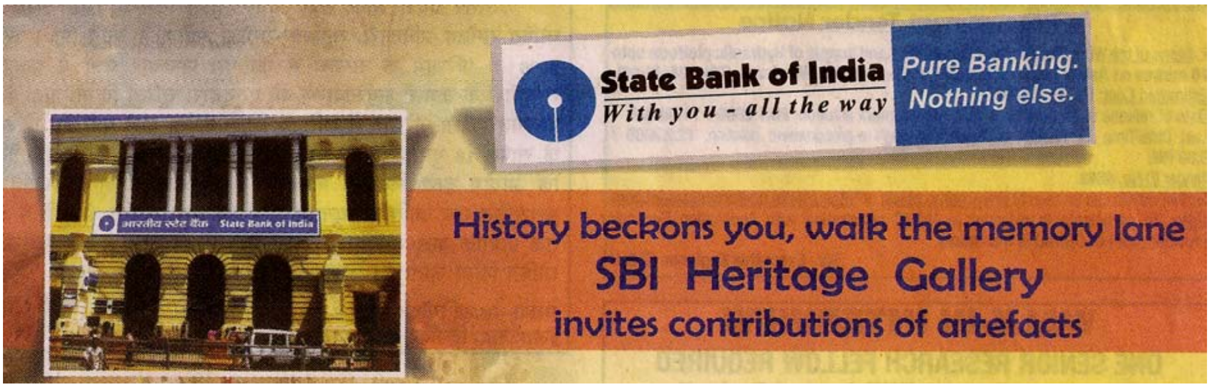
The Indian Customs and Central Excise Museum

The Commissioner, Customs and Central Excise, Goa has undertaken the setting up of the Indian Customs and Central Excise Museum at Panaji in Goa. Applications are invited from agencies having experience and expertise in the field of museums for execution of 2.26 crore project for works like fabrication of museum showcases, podium, providing of ambient and show case lighting, research for display material, exhibit fabrication and artistic works , preparation of interpretational signage, etc.

[*source : TOI, 24.1.2009*]

State Bank of India Heritage Gallery, Delhi

State Bank of India has invited contributions of artifacts to establish a heritage gallery in its Chandni Chowk Branch. The building housing the SBI in Chandni Chowk was once the palace of Begum Sumroo. It was later occupied by successive banks the Delhi Bank, Alliance Bnk of Shimla and the Imperial Bank of India. Even the Reserve Bank of India was housed in this building for a while. This historic building was also the scene of action in the first war of independence in 1857.



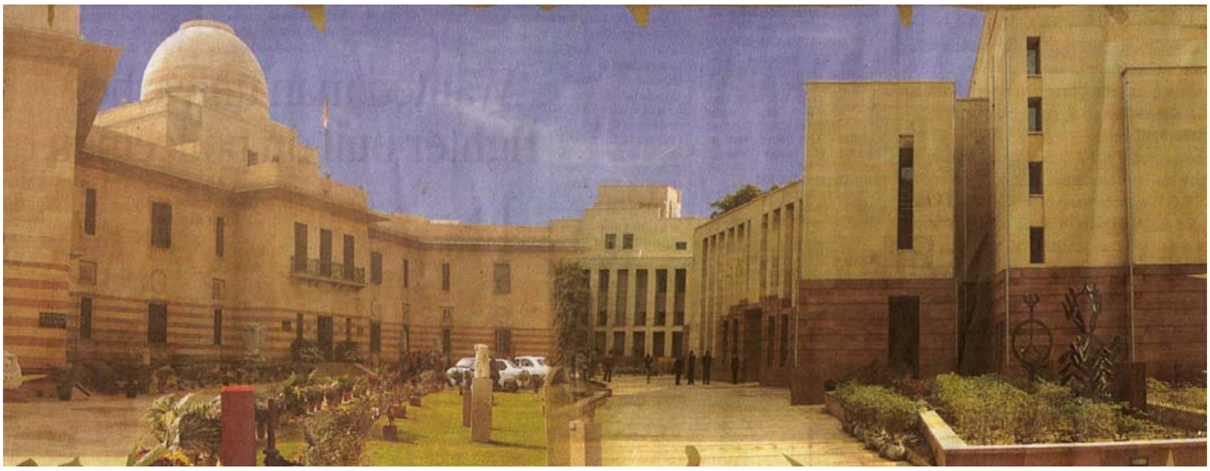
SBI has decided to set up a heritage gallery to recapture the events of the past and has invited from public any information, instruments of banking, paintings, photographs of these banks and old Chandni Chowk and artifacts.

[*source : TOI, 25.1.2009*]

Establishment of departmental museums by Customs and Excise and heritage gallery by SBI is a welcome news. It mark a rising awareness among departments and organizations about their history and to preserve artifacts from the past and showcase them to public. Moreover it is spread of museums beyond the department of archaeology and museums and participation by other institutions and public at large.

EXHIBITIONS

National Gallery of Modern Art, New Delhi



National Gallery of Modern Art (NGMA), New Delhi inaugurated its new wing and specially Curated exhibition 'in the seeds of time…from the collection of NGMA' and 'Rhythms of India – the art of Nandalal Bose'. The inauguration was done by Smt Sonia Gandhi, Chairperson, UPA on 19 January 2009.

[*source : TOI, 19.1.2009*]

MONUMENTS

Is Qutb Minar Tilting ?

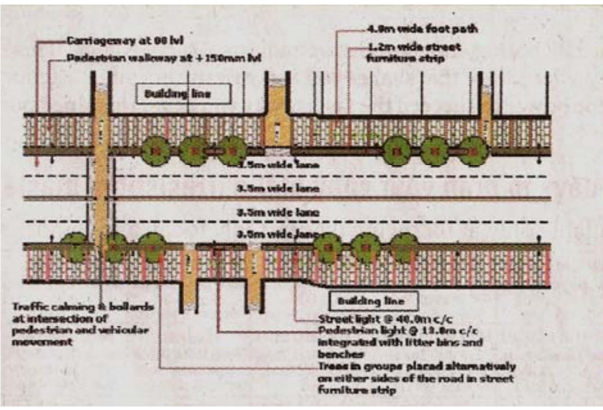
Qutb Minar, built in 1173 CE by Qutubuddin Aibak and declared world heritage by the UNESCO, is tilting, reported Times of India on its front page on 24 January 2009. "foundation being further weakened by rainwater seepage" quoted reporter, a frequent writer on the monuments under Delhi Circle of the Archaeological Survey of India.

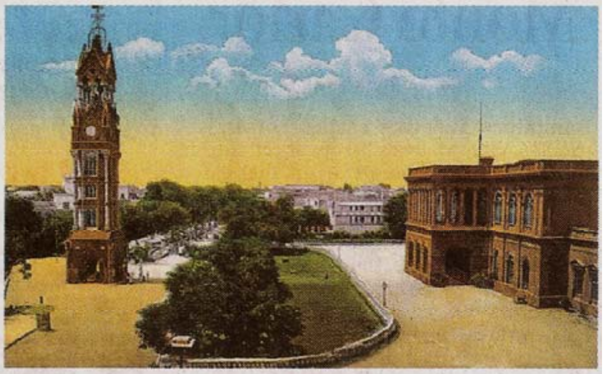
According to media report the tilt was reported by Zafar Hasan saying it needed to be controlled at the earliest. Tilt was also mentioned in ASI reports as early as 1950. In 1960's a UNESCO funded research conducted by a Japanese team had submitted a three volume report according to news paper.

ASI has recently laid cement concrete around this monument to stop seepage of rain water and arrest tilting of this world famous monument.

[*source : TOI, 24.1.2009*]

Municipal Corporation of Delhi (MCD) has invited expression of interest from agencies having experience for technology demonstration project for Chandni Chowk project, from Lal Qila to Fatehpuri mosque. Chandni Chowk has been the centerpiece and dominant axis of the walled city Shahjahanabad. Designed as the most prominent boulevard in the Mughal times, transformed itself over the years to cater to the needs of its rulers and planners from British to Master Planners of Delhi.



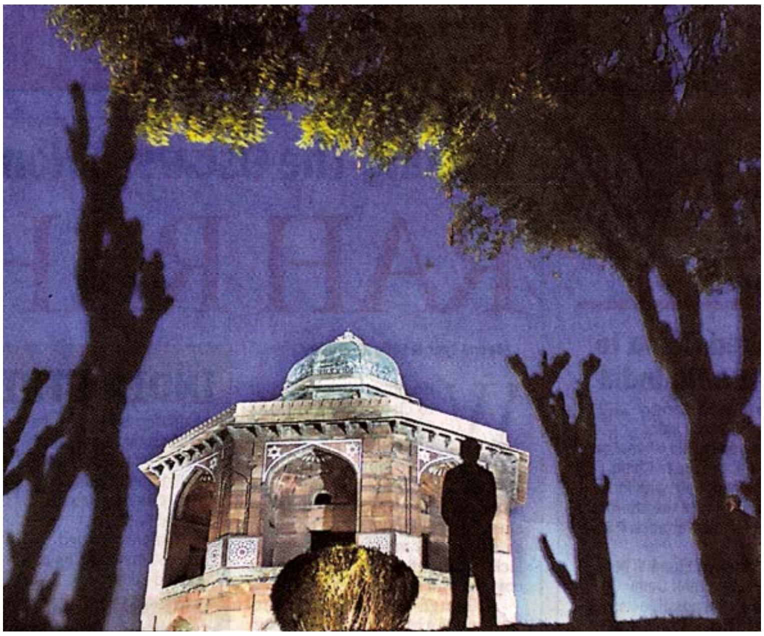


MCD has planned to recreate the glory of Chandni Chowk without going for a large scale demolition and disturbing the present activities. The redevelopment plan for the Chandni Chowk road with its major link roads include upgradation of engineering services and infrastructure, restoring the urban quality and restoration of public façade.

[*source : TOI, 23.1.2009*]

There are a large number of cities around the world which have maintained their ancient glory. They have all modern facilities provided with a well defined plans without disturbing original character. Paris is one of the best example of maintaining ancient characteristics of a city with combination of most modern facilities. With thoughtful planning and good execution old Delhi may also be one such city.

Illumination of Purana Qila, New Delhi



Smt Ambika Soni, Union Minister for Tourism and Culture inaugurated illumination of Purana Qila, Sher Shah Gate and Mosque, and Subz burz on 22 January 2009. The illumination is done by Indian Tourism Development Corporation under the Ministry of Tourism's plan to illuminate 13 monuments for Commonwealth Games.

Purana Qila is believed to be the earliest settlement at Delhi, dating back to *Mahabharata* period and identified as Indraprastha. The fort, constructed by Humayun, is having three gates – Bara Darwaza, Humayun Darwaja and Talaki Darwaza, Sher mandal, Kil-e-kuhna mosque and hamam.

[*source : TOI, 23.1.2009*]

NEWS

New Ticketing System for the Protected Monuments

According to news appeared in the newspapers Government of India is planning to introduce a new ticketing system for the protected monuments. Under the proposal a tourist can buy a single ticket and can visit six world heritage monuments in Delhi and Agra. It is expected that the single ticket system would be in place by the first week of February 2009. Details such as cost, validity period, etc. are yet to be decided.

Entry in protected monuments is governed by the Ancient Monuments and Archaeological Sites and Remains Act, 1958 and implemented as per rule 6 of the Ancient Monuments and Archaeological Sites and Remains Rules, 1959.

[*source : TOI, 19.1.2009*]

Anegundi Bridge at Hampi Collapsed

The unfinished cable stayed bridge, also known as Anegundi Bridge on Tungabhadra river near Hampi collapsed on 22 January 2009. Construction of this bridge was one of the reasons for this World Heritage property to be enlisted in the endangered list. The construction had been on hold for quite some time, and the half-finished structure was being weathered, before the work resumed after almost 10 years.

While the construction of modern bridge across the river was a dream for development for the people of Anegundi, it was a threat to the famous historic site and an scar on cultural landscape for the people sensitive towards heritage.

This incident reflects that the WHS desperately needs an efficient monitoring system in place on the site. Incidents like this are lessons to all those associated with such activities and management of sites - international agencies, experts, national and state level agencies, followed by local bodies. It may be hoped that such mistakes would not be repeated at any other heritage site.

[*source : saneyocop.yahoogroups.com*]

OBITUARY

Prof Ahmad Hassan Dani
(20.7.1920 – 26.1.2009)

Prof A.H. Dani, an authority on archaeology, culture, linguistics, Buddhism, Central Asian archaeology and history, died on 26 January 2009. Five days ago, he was admitted to Pakistan Institute of Medical Sciences in Islamabad.

During his long career, Prof Dani had held various academic positions. He conducted archaeological excavations and researches in diverse fields. His talent was recognized and he received several international fellowships, a number of civil awards in Pakistan and abroad. As a recognised linguist, he was proficient in more than 14 languages and dialects. He also contributed towards establishment of several museums in Pakistan.

Dani was born in Basna, district Raipur in India, on 20 July 1920. He did his Masters in 1944 and became the first Muslim Post Graduate of Banaras Hindu University. In 1945 he joined the Archaeological Survey of India and worked as an archaeologist with Mortimer Wheeler and took part in excavations at Taxila and Mohenjo-daro. Subsequently he was posted at the Taj Mahal at Agra.

After partition, he moved to Dhaka and worked as Assistant Superintendent in the Department of Archaeology. At that time, he rectified the Verandra Museum in Rajshahi. In 1950, he was promoted to the position of Superintendent-in-charge of archaeology.

From 1950 to 1962 he worked as Associate Professor of history at the University of Dhaka and also as curator at Dhaka museum. During this period, he carried out archaeological

research on the Muslim history of Bengal. He also worked as a Research Fellow (1958–59) at the School of Oriental and African Studies, University of London.

In 1962, he joined University of Peshawar as professor of archaeology and remained there till 1971. He conducted a number of archaeological explorations and excavations on the Stone Age and Gandhara culture sites in the Northern Areas and guided the reorganization of Lahore and Peshawar museums.

In 1969 he became Asian Fellow at the Australian National University, Canberra. In 1971, he came to Quaid-i-Azam University in Islamabad and established the Faculty of Social Sciences where he served as its dean. In 1974, he went to the University of Pennsylvania in Philadelphia as a visiting scholar. In 1977, he was Visiting Professor at the University of Wisconsin-Madison. In 1980 he retired from Quaid-i-Azam University in Islamabad.

From 1985 he was involved in research focusing on documentation of ancient rock-carvings and inscriptions on remains from the Neolithic age in the mountainous region of Gilgit-Baltistan, along with Harald Hauptmann of Heidelberg Academy of Sciences, University of Heidelberg. In 1990-91, he led UNESCO's international scientific teams for the Desert Route Expedition of Silk Road in China and the Steppe Route Expedition of the Silk Road in the former Soviet Union.

In 1993, he received an honorary doctorate from Tajikistan University in Dushanbe. In the same year, Prof Dani established the Islamabad museum and was its founding director. Between 1992 and 1996, he was appointed adviser on archaeology to the Ministry of Culture. Between 1994 and 1998, he worked as chairman of the National Fund for Cultural Heritage in Islamabad.

He established the Taxila Institute of Asian Civilisations in 1997 where he was made its honorary director. In recognition of his contributions a distinction bestowed on him by making him Professor Emeritus at the Quaid-i-Azam University, after his retirement as Dean of the Social Sciences Department. He was awarded the title of Distinguished National Professor in 2004 by the Higher Education Commission in further recognition of his contributions and achievements.

Dani had been extensively engaged in excavation works on the pre-Indus Civilization site of Rehman Dheri in Northern Pakistan. He also made a number of discoveries of Gandhara sites in Peshawar and Swat Valley and worked on Indo-Greek sites in Dir. He had also worked on the Harrappa and Mohenjo-daro archaelogical projects.

Dani published over 30 books and a large number of articles in numerous journals. His latest book - *the History of Pakistan* was published in 2008. His other books include *Historic City of Taxila*, *History of Northern Areas*, *Romance of the Khyber Pass*, *New Light on Central Asia*, *Central Asia Today* and *Human Records on Karakoram Highway*. He co-authored with J.P. Mohen the Volume III of *History of Humanity*, and with B.A. Litvinksy *The Kushano-Sassanian Kingdom*.

He was fluent in Bangla, French, Hindi, Kashmiri, Marathi, Pashto, Persian, Punjabi, Sansikrit, Seraiki, Sindhi, Tamil, Turkish and Urdu languages. He had also published various texts in most of these languages.

Prof Dani was awarded honorary fellowships of the Royal Asiatic Society of Bangladesh (1969), German Archaeological Institute (1981), Ismeo, Rome (1986) and Royal Asiatic Society (1991). He also received Gold Medal by the Asiatic Society of Bangladesh (1986), and Gold Medal by Banaras Hindu University (1944).

He was also the recipient of various civil awards in Pakistan and abroad. The Government of Pakistan had awarded him *Hilal-e-Imtiaz*, in 2000 and *Sitara-e-Imtiaz*, in 1969, Pride of Performance and *Aizaz-e-Kamal* in recognition of his meritorious contributions. Besides, he bagged laurels from all over the world including the award of Legion d'honneur (1998) by the president of the French Republic, Aristotle Silver Medal (1997) by UNESCO, Order of the Merit (1996) by the Government of Germany, Knight Commander (1994) by the Government of Italy, Palmes Academiques (1990) by the Government of France.

He has left behind his wife, three sons, daughter, five grandchildren and two great-grandchildren. His burial took place at H-11 Graveyard in Islamabad. President and Prime Minister of Pakistan and scholars around the world term his death a great loss. He was a noted authority on South Asian history and his services in this field will long be remembered.

[*source : Daily Times, The Dawn*]

Notes for Contributors

Sanatan has become one of the fastest medium to share information on recent researches and expert views with a large number of professionals in related fields. Time to time we have informed our members about the contributions to *Sanatan.* With every issue our members are increasing and we keep getting communications in this regard.

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Research articles	Short notes on recent discoveries
Reinterpretations	Important publications
Comments on vital issues	Views and photographs
News of general interest	Information on seminar and conferences
Reports on academic events	Invitation for contributing papers, etc.

It attempts to have frequent exchange of information among all those working in related fields for their benefit and in turn for the development of disciplines. All the members are therefore requested to keep sending their contributions for inclusion in bulletin and the annual issue.

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Send your views, information, materials to sanatan08082008@gmail.com for sharing.